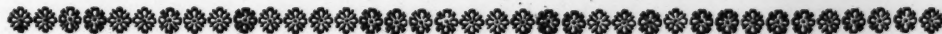


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THE
Bishop of PETERBOROUGH'S
S E R M O N,

Preached before the
GOVERNORS of the *Middlesex-Hospital*,
1750.



April the 5th, 1750.

Ordered,

That the Thanks of this Society be given to the Right
Rev^d. the Lord Bishop of PETERBOROUGH, for his Sermon
preached before Us this Day ; and that He be desired
to print the same.

Northumberland, President.

A
S E R M O N,

Preached at the

Parish-Church of St. ANNE, *Westminster*,

O N

Thursday, APRIL the 5th, 1750.

Before the

GOVERNORS of the *Middlesex-Hospital*,

F O R

Sick and Lame, and for Lying-in Married Women.

Thomas R
By the Right Rev^d. J O H N, Lord Bishop of
Peterborough.

Publish'd at the Request of the SOCIETY.

L O N D O N:

Printed for JOHN WHISTON, in *Fleet-Street*; and SAM. BAKER,
in *Russel-Street*, *Covent-Garden*.

S E R M O N

Preached at the

First Church of the Apostles, Newbury

ON

Goodness of the Lord

Psalm 136

By the Rev. Mr. J. H. ...

... ..

... ..

... ..

To the Right Honourable

The Earl of Northumberland, President.

The Right Hon. Lord Viscount <i>Trentham</i> .	}	<i>Vice-Presidents.</i>
Sir <i>William Beauchamp Proctor</i> , Bart.		
Sir <i>Kenrick Clayton</i> , Bart.		
Sir <i>Peter Warren</i> , Knight of the Bath.		

And the rest of the Governors and Contributors to the

MIDDLESEX-HOSPITAL.

THIS

S E R M O N,

Preach'd and Publish'd at their Request, is dedicated

BY

Their Obedient,

Humble Servant,

JOHN. PETERBOROUGH.

The Right Honorable

The Lord of the Treasury

The Right Honorable the Lord of the Treasury

The Right Honorable the Lord of the Treasury

And the Right Honorable the Lord of the Treasury

The Right Honorable the Lord of the Treasury

That

S E R M O N

Preached at the Chapel Royal, Whitehall, on the

Day

of the

Anniversary

John Tetton



xii MARK 42, 43.

And there came a certain poor Widow, and she threw in two Mites, which make a Farthing.

And he called unto him his Disciples, and saith unto them, Verily I say unto you, that this poor Widow hath cast more in, than all they which have cast into the Treasury.

AS this Act of Charity, mention'd in my Text, is recorded by Two of the Evangelists, and recommended by Our Lord to the particular Notice of his Disciples, we may be sure there are some Circumstances accompanying it, which highly deserve the Attention of Mankind.

At the Forty-first Verse we read, *that Jesus sat over-against the Treasury, and beheld how the People cast Money into the Treasury*, which he did most probably with the View of raising some useful Instruction upon what pass'd for the present and future Benefit of Mankind.

The Evangelist goes on to inform us, *that many, that were rich, cast in much*, shew'd their just Concern for the Service of the Temple, and the Necessities of the Poor; for both these Ends we may reasonably suppose, were to be serv'd by the Contributions, which they were then making.

But while our Lord was thus observing the commendable Bounty, and even Munificence of others, there was one Object unheeded, as is probable, by every one else, that engag'd his peculiar Regard: *There*
 B *came*

came a certain poor Widow, and she threw in two Mites, which make a Farthing : A small Sum, and such a one as could go but a very little way towards the Uses of the Temple, or the Relief of the Poor.

A less candid Observer than our Lord would, it is likely, have remark'd, that her Zeal out-ran her Prudence and Discretion, that her necessitous Condition plainly excus'd her from Offerings of this Kind, and that she was a much fitter Person to be reliev'd out of the Treasury, than to contribute to it : he might have argu'd, and with some Shew of Reason, that her Circumstances were too strait and penurious to admit of what she had just done : nay, he might have been almost tempted to consider this, as an Act rather of Phrensy than Charity, upon being farther inform'd, that *all the rest had cast in of their Abundance, but that she of her Want, did cast in all that she had, even all her Living.*

But it matters little what such an Observer might then have thought, or what the worldly may now think upon this Occasion : Our Lord, we see, made a very different Construction, and has transmitt'd this Action to Posterity with the highest Marks of his Approbation ; and indeed it will be found to be attended with such Circumstances, as could not but greatly recommend it to the true Judge of human Actions.

With respect to the Rich, it may be observ'd, that tho' they *cast in much*, they were morally certain, that what they thus *freely* gave, could be attended with no Inconvenience to themselves : they had enough left, not only to supply the Necessaries, but Comforts, and even Delicacies of Life : but this poor Widow *cast in all that she had, even all her Living*, all her Subsistence for that Day, and depended entirely upon the good Providence of God *for the Morrow*. What therefore they cast into the Treasury may be consider'd as a proper Instance of Gratitude to the Giver of what they enjoy'd, but cannot be allow'd to imply any of that full Trust and Confidence in the divine Care and Goodness, which

which make such a distinguishing Part of her Character : We see therefore a plain and obvious Reason why our Lord, who seeth the Heart, and judges us by the Uprightness, and Sincerity of it, consider'd this Offering, mean as it was in itself, but highly enobled by the Piety and Poverty of the Giver, as of *Great Price*.

Men are extremely apt to be profuse upon their Pleasures, who yet observe the nicest Oeconomy, the exactest Frugality in the Conduct and Distribution of their Charity. They frequently lay out more than can reasonably be required, or with any Propriety, or even Decency *afforded*, in Cloaths, in Equipage, and in a luxurious Way of Living. Why such Fear of Excess in their Charities only ? Is not the free and disinterested Practice of this most excellent Virtue *more than Meat* ? Is not a seasonable Act of Mercy, and Compassion *more than Raiment* ?

Nay, supposing that the *merciful Man* should quite exhaust himself by the constant Showers of his Bounty upon the Needy, may he not much more reasonably depend upon Providence for the Supply of those Wants which are brought upon him in this Manner, than for the Supply of those that are the Effects of his irregular and vicious Indulgence.

The Promises which are made to the Merciful are many, and certainly not vain : it would be endless to cite Scripture to this Purpose, which indeed abounds with Encouragements to the diffusive Exercise of this Virtue.

I cannot surely be understood to lay this down as a general Rule of Practice to Mankind, that they should strip and exhaust themselves by Works of Charity : I am sensible that Prudence and Discretion should preserve their proper Influence over this Part of our Conduct, as well as all the rest : I am only contending (if any Contest can arise about so plain a Point) that there is certainly more to be pleaded for Excesses of this Nature, than for any other, to which the expensive, and polite Part of the World are so much more inclin'd.

And

And I will add this farther Observation upon the Point before us, that whatever Avarice or Selfishness may suggest to the contrary, however they may endeavour to shelter themselves under the Names and Characters of Prudence and Frugality, the surest Way both to keep, and increase these Blessings of Heaven is, to *cast* them, or some competent Portion of them, upon *the Waters*: *The Blessing of the Lord it maketh rich, and he addeth no Sorrow with it.*

I am not, as I have before observ'd, prescribing what this Widow did as the Standard and *Rule* by which all others are to govern themselves: she appears to have enjoy'd a peculiar Affiance in the good Providence of God; but this is such a State of Happiness, and Proficiency in Virtue, as is, probably, attain'd by *Few*: They who have arriv'd at her entire Trust in the divine Care and Goodness, will *go and do likewise.*

But tho' I cannot think myself warranted to insist here, that her Conduct in the present Instance, is precisely a Rule and Direction to others, yet it is, no doubt, a very proper, and indeed necessary Use to be made of this Passage, and of that Determination of our Lord which it contains, to infer from it, that the Poorest are not excus'd from *doing their Diligence gladly to give of their little*; and that none are exempted from bearing a Part to the utmost of their Power, may I not add in some extraordinary Instances, beyond their Power? in promoting the Glory of God, and the Good of Mankind.

It is, I believe, no uncommon Delusion, for Men to consider themselves, as releas'd by the Lowness of their Situation, from Acts of this Nature, and to plead the Smallness of their Circumstances in Excuse for such Omissions; but our Lord's Resolution in the Case before us, proves this to be a mere Fallacy.

It is not, it cannot be expected, that all should do Good in just the same Proportion; because the Means of doing it are not equally given to all: But the general Rule is this, and who can dispute the Justice and Equity

Equity of it? Every Man is to do according to his Ability. His Circumstances are perhaps low, and he can give but *little*: well; but if that Little is estimated at so high a Price, where is the Difference with regard to himself? If his *two Mites* will go as far as another's Talent, they are certainly upon an Equality in this respect: Nay, if his two Mites are valued at an higher Rate than the Gifts of those, *who cast in much*, the Advantage in this Instance is plainly on his Side, and he is treated with peculiar Favour and Indulgence: If he cannot as effectually serve others, he shews his Disposition and Readiness, and effectually recommends himself to the divine Approbation.

It was owing, you see, to the extreme Poverty of this Widow, that her Love and Zeal, for the Honour of God appear'd upon this Occasion in a stronger Light than that of all the rest, *who cast into the Treasury*: She gave what she could not spare from her necessary Uses, whereas they gave only Superfluities: her low Condition therefore was so far from shutting her out at a Time, when all others were shewing their Piety and Gratitude, that it actually afforded her a better Opportunity of distinguishing herself, and of proving the Uprightness and Sincerity of her Heart to that Being, *who seeth not as Man seeth*, and who estimates our Charity, not from the Quantity and Largeness of the Sum that is given, but from the Ability and Intention of the Giver: and there are some, I make no Doubt, of whom little, or nothing is said here below, and who pass their Days in Obscurity, who yet are known in Heaven, where true and unaffected Goodness, however secret and retir'd, will one Day *be rewarded openly*.

As there is undoubtedly a Reward attending the Practice of Charity, how can we suppose it the Intention of Providence to deprive any one of his Share, when at the same Time it plainly appears, that all may be charitable? The Poor do not serve so hard a Master: He did Honour to their Condition; for he chose to appear in it: *The Poor had the Gospel,*

Gospel, those *glad Tidings of Salvation*, and of *Goodwill towards Men preach'd to them*. And whoever reads over the Life of our blessed Saviour, will soon see, that their Poverty was so far from exposing them to his Contempt, or even Disregard, that they were always treated with the utmost Care and Tendernefs, and Condescension: How then can it be conceiv'd, that they should be shut out from the present Pleasure, and future Reward which attend the Practice of this Virtue!

The more attentively we consider this Point, and the present State of Things about us, the greater Reason, the juster Foundation shall we discover for this Conclusion, that the Ways of Providence are much more *equal* than the inconsiderate Part of Mankind are willing to allow. The Poverty of this Widow was so far from casting any Reflection or Disgrace upon her Character, that it really set off, and heighten'd it; it added a great Value to a very trifling Sum: from her Hands *two Mites, which make but a Farthing*, prov'd a more acceptable Offering, and of a more *sweet smelling Savour*, than *the costly Gifts* of all those, *who cast in of their Abundance*.

You see, the Heart, and Intention is principally consider'd; make *That* therefore *Single* and Upright, whatever you do: for the rest you shall not need to be so solicitous: here it is in every one's Power to be rich; and if you give your Proportion, be it what it will, from a true Principle of Love to God, and Goodwill to Men, you are *Rich* in good Works, and *shall in no wise lose your Reward*.

And as a farther Proof of the Wisdom and Goodness of this Determination of our Lord, the Poor will by this Means join in a Work, in the Success of which, they, for the present, seem to be more immediately interested: for if the Practice of Almsgiving was entirely to cease, the Rich could live without it: they stand in no Need of this Kind of Relief: and tho' they would not, I persuade myself, on any Account be debarr'd this happy Employment; yet, strictly speaking, they cannot

not be said to reap Advantage from the Exercise of this Virtue in its present View: the needy, and necessitous Part of Mankind owe their Food and Raiment to the kind, and beneficial Effects of it, and therefore it nearly concerns them, that this *Charity should never fail*: and yet, since our Lord's Determination, not only justifies, but requires this Proceeding, the Poor are not justly liable to any Suspicion either of Ostentation or Design.

To these Considerations it may be proper to add, that these Exertions and Stretchings of Poverty in the *Labour of Love* carry with them a very strong and powerful Admonition to the Rich, not to be backward and timorous, but to give with an open and *liberal Hand*. To behold the poor Widow casting in her two Mites, and at the same Time to reflect, that these *two Mites were all that she had, even all her Living*, must enliven and animate the Work of Charity, and cannot surely but fill him with Shame and Confusion, who, tho' he is *rich in this World*, can *see his Brother in need*, and yet *shut up his Bowels of Compassion from him*.

And there is a farther Argument and Motive, why the Poor should be always dispos'd and ready to bear their Part in these Acts of Kindness and Relief, because they know the Comfort and Refreshment of seasonable Supplies *in Time of Need*: they have learn'd from their own Experience, how they cheer the Heart; what a powerful Tendency they have, not only to raise their Gratitude towards their present Benefactor; but to carry up their Thoughts likewise to the Fountain of all Goodness, who is the original Source of every Thing that we enjoy: he for wise Reasons, no doubt, chooses to convey his Blessings by the Intervention of his Creatures; and by this Method of conveying them, consults the true Interest of both Rich and Poor, at the same Time: He could certainly have provided for all his Creatures without any of our Assistance: He could have *open'd his Hand, and fill'd all Things*

Things Living with Plenteousness : But this Dispensation affords Room for trying and proving us in a Manner suitable to his Wisdom, and our reasonable Nature : The *Rich* and *Poor* now *meet together*, and may both be the wiser and better for that Diversity of Circumstances, in which his Providence has plac'd them : This will appear as soon as ever we reflect, that there are Virtues peculiar to each, which it is their great Concern to improve and cultivate : Many a Man, I make no doubt, has made his Way to Heaven through Difficulties and Streights, whom Ease and Affluence would have corrupted, and *beguil'd of his Reward* : *He who made us*, and consequently *knows whereof we are made*, can judge with unerring Certainty what Method of Discipline will best train us up to that Happiness for which we are design'd.

Nor can the Rich see any just Cause for Complaint at the kind and compassionate Regard with which the Poor are treated : Is their *Eye evil because God is Good* ? because, with so much Wisdom and Tenderness he thus makes up Deficiencies ; and because *we are acceptable according to that we have, and not according to that we have not* ? They too have their Ways of excelling, and if each Person studies, and understands his own Situation, and adorns it with the Virtues proper to it, the great Author of these different Destinations will look down with Approbation and Complacency ; and at last, I make no doubt, convince us all, that the Scheme of Providence is as full of Goodness and Mercy, as it is of Wisdom and Design.

On the contrary, the Rich should take proper Instruction from these Words of our Lord, *and be ready to give, and glad to distribute* : for if this Act of the poor Widow was so pleasing in his Sight, their retentive and fordid Behaviour must be in the highest Degree displeasing. They surely may well bestow on the Giver of all Good his own Gifts ! But if Gratitude cannot move them, this Consideration probably may, that whenever they refuse to act in this Manner, they give up the most valuable Privilege attending Wealth and Affluence.

Persons

Persons in low Life enjoy as much, commonly more Health and Strength of Body, Tranquillity, and Peace of Mind : Their *Sleep* is generally *sweeter*, as being earn'd by Industry and Labour, and not disturb'd by any Fumes or Disorders arising from Intemperance and Luxury : The Power of gratifying the tender Propensions of our Nature in a freer and fuller manner seems intended as a Compensation to Persons of higher Rank for the Cares and Fears, and Dangers, and Temptations, that never fail to make a Part of the Retinue, which follows, and attends them.

Tho' the Riches and Honours of this World are the Portion only of a Few, they are certainly designed for the Good and Benefit of All : In the most seemingly partial Dispensations, the Good of the Whole is undoubtedly consulted ; for these Gifts cannot be the Effects of Fondness or Partiality, but of Wisdom and Design : and therefore the material and lasting Difference must depend upon our own Conduct in the Rank and Station, in which we are plac'd.

But to return : The Poor should reflect with the most devout Love, and Gratitude, that the least or meanest Gift from their Hands is so far from being overlook'd, or despis'd, that it is receiv'd with peculiar Marks of Approbation and Favour ; as it proves the Sincerity of their Hearts to the Searcher of them ; as it shews that their Concern for the Honour of God, and the Good of Men, is their ruling Principle, and that it bears down all those little Fears and Anxieties, with which the Worldly are so apt to be annoy'd and terrified.

The Obligation then of doing Good, is universal : it becomes every Condition of Life, even the lowest, because there is none so low, as to be debarr'd the Pleasure, and Reward, which attend the Practice of it : these do not depend upon the Largeness and Value of the Gift, but upon the Ability, and Intention of the Giver : it would therefore be absurd, as as well as weak in him, who can give but *little*, to re-

pine or grieve that Others give more: Upon a right Calculation, we find, that this poor Widow *cast more in than all they, that cast into the Treasury*; not strictly and literally more, for she *threw in two Mites, which make but a Farthing*; but more, in Proportion to her Circumstances: What therefore would have been an Instance of the most scandalous Avarice in the Rich, when it came from her necessitous Hands, was an Act of Generosity never to be forgotten.

We see and feel the sad Change in human Nature, and that we are now born to inherit Pain and Sorrow: all therefore should lend an helping Hand to remove or alleviate the Evils, to which we stand daily expos'd.

And when we consider how many, and at the same Time, how painful the several Passages are to Death: it is doubtless a most useful, and compassionate Employment to contrive all the Methods, and to study all the Arts, of making them as smooth, and easy as possible; and always to remember how very nearly we are allied to all that Weakness, and Imbecillity, and Variety of Distresses, which now attend human Nature.

The same raging Fever, which now deprives thy Brother of his Reason, and leaves him crying *Day and Night*, and intent only upon *cutting*, and destroying himself, may soon attack thee with equal Violence, and Success.

The same racking Pains, which to-day make him *roar* by *Reason of the Disquietness of his Heart*, may to-morrow have the same melancholy Effect upon thee.

When thou seest thy Brother, who went forth *in the Morning* to *his Work* and to his *Labour* in perfect Health and Vigour, returning in the Evening to a *Bed of Sickness*, thro' some *Mischief* which befel him *in the Way*, thou should'st consider, with Respect to thy own Health
and

and Strength, that thou *knowest not what a Day may bring forth*: for where is thy Exemption? produce it, if thou canst tell where to find it.

And therefore if the Principles of Humanity did not so powerfully recommend the suffering and afflicted Part of Mankind to our Care and Compassion, the Frailty, and Uncertainty of our own Condition should, one would imagine, plead their Cause in the most effectual Manner. There is not any one Calamity, or Distress, which now exercises their Patience and Resignation, which may not overtake us; and therefore, if we were to set aside all religious Considerations, our present Situation is far from being secure enough to suffer us, if we will act a reasonable, and prudent Part, to be indifferent, and unconcern'd upon these Occasions.

And yet how many, who before long'd to lay down Life, and would gladly have been so dismiss'd, find Ease, and Health in that Infirmary, for the Support and Prosperity of which, we are at present expressing our Concern!

It is an Argument of the good Sense, as well as Generosity and Compassion of this Nation, that this excellent Branch of Charity has, of late Years, met with so great Encouragement; that we have some among us, who prefer the Ease, and Comfort of others, to those unnecessary, vain and criminal Expences, which empty, and engross the Riches of too many; I dare say, you will not put me upon the Proof, that the present fashionable Entertainments have not even the Shadow of a Pretence for vieing with the rational, and exquisite, and yet improving Pleasure of comforting the Afflicted, and *binding up the broken Heart*.

But there is another Use, to which this Infirmary administers, which cannot be forgotten: I mean the Case of Persons, in a Situation of Life, the most dangerous to themselves, at the same Time that it is, in the highest Degree, useful to the Community. We cannot surely but com-

passionate that Case, by which the Holy Scriptures choose to represent to us any remarkable Scene of Distress or Sorrow: The Pangs of a Woman in Travail are generally made use of, when they would heighten their Description, and convey a Sense of the keenest Anguish to their Readers.

The Prophet *Jeremiah* in particular, whose Prophecies are full of Denunciations of the Judgments of God, as well against other Nations, as against the *Jews*, and whose Subject therefore led him to the most melancholy, and affecting Images, is frequent in the Use of this Comparison: *I have heard a Voice as of a Woman in Travail, and the Anguish as of her, that bringeth forth her first Child*: Such was the Anguish of *Jerusalem*, bewailing the Loss of her Children by the Cruelty of the *Chaldeans*: And the same Comparison is apply'd no less than four Times more in the Course of his Prophecy.

And tho' we cannot reverse the Curse, *In Sorrow shalt thou bring forth Children*, or dispute the Justice of it, it may however, and should be our Care, that this Curse may be attended with as little additional Bitterness, as is possible.

And when we consider how much we stand indebted to their constant Care, and Tenderness in our helpless, Infant State, how they *bear us on their Sides*, and *dandle us on their Knees*, and are not wearied out with all our Frowardness; and when we proceed to consider still farther how the same Softness of Nature disposes them, in our advanc'd Years to divide with us our Cares, and Burdens, and how much lighter they appear by this engaging, and amiable Participation; in short how much every State of Life owes its Agreeableness and Comfort to their kind and gentle Offices; when all these Particulars are duly consider'd, it seems next to impossible to refuse them that Assistance, which the Nature and Circumstances of their Distress so plainly, and so movingly require.

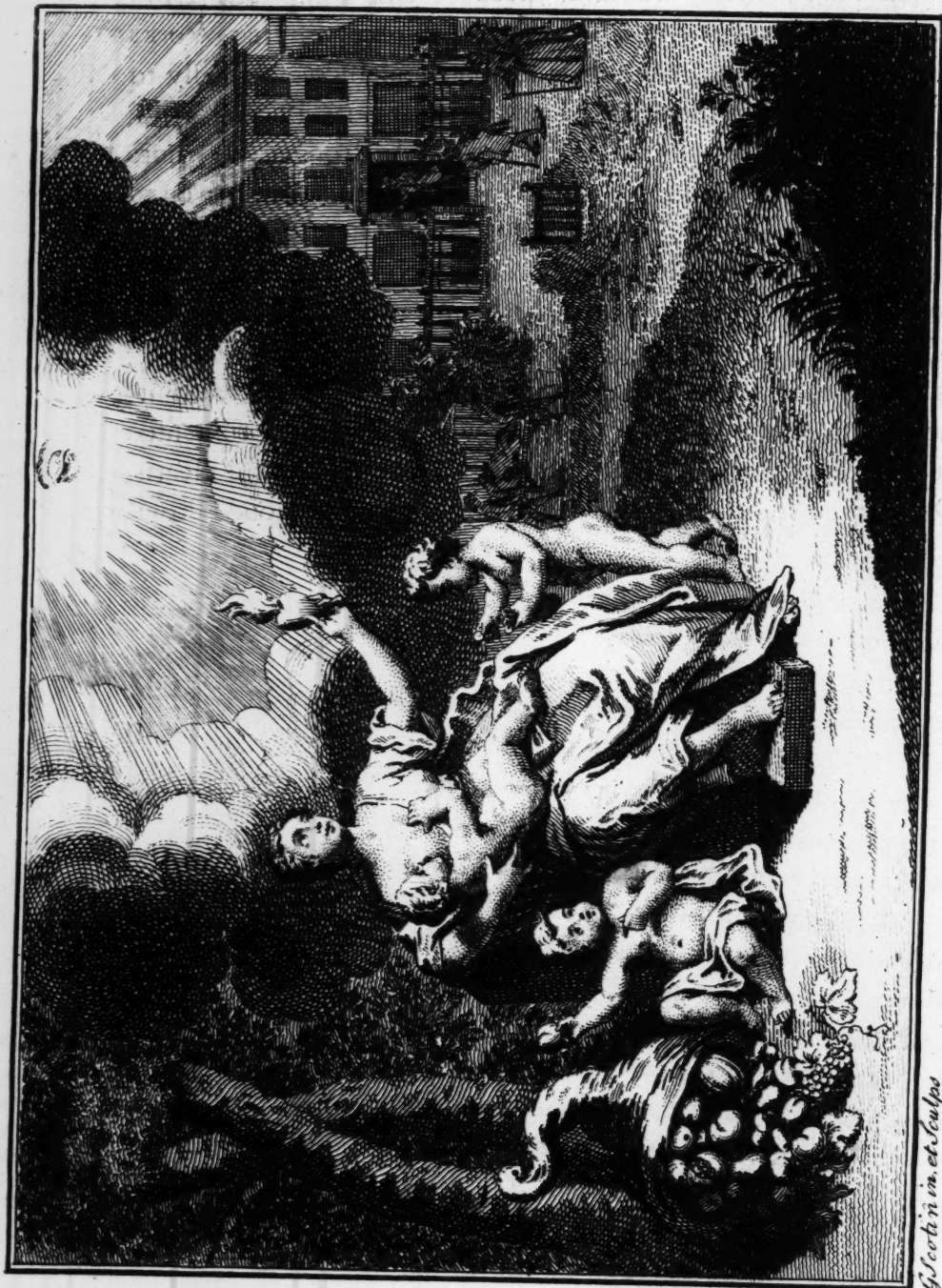
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But tho' the Poor are not, we find, excus'd from doing *their Diligence gladly to give of their little*, it is natural to observe, that Works and Designs of Charity must owe their Support and Increase chiefly to the Rich: they are furnish'd with Means for *this* very Purpose, tho' the Means are too often converted to another: A stronger, or more awakening Admonition could not well, I think, have been given to the Rich, than is contain'd in this Determination of Our Lord upon the Case of the poor Widow: the Manner in which he has transmitted this Action to Posterity should prove to them a constant Incentive to Charity: They should be *READY to give*, and *GLAD to distribute*.

By this Means the Rich will employ the Gifts of God in a Way suitable to the Design of the Giver: the Poor will be easy and contented with their Lot, and conclude, with resign'd, and even thankful Hearts, that no One can be really destitute, who lives under the good Providence of God.

F I N I S.

12 AL 39



G. Scott in. et. sculp.

I will restore Health unto thee; and I will heal thee of thy Wounds. Jer. XXX, 17.



An Account of the MIDDLESEX-HOSPITAL, for the Reception of Sick and Lame, and Lying-in Married Women, situated in Windmill-Street, in the Road from St. Giles's Church to Hampstead.



THE happy Effects arising from the several Hospitals, erected about these two great Cities, for the Reception of diseased Poor, will sufficiently justify the Institution of This.

Nature and Religion patronize every Instance of Distress; but they most powerfully befriend that deepest of all Distresses, Sickness in Poverty. Sickness itself will excite Compassion, tho' alleviated by every Comfort and Advantage of Wealth: How much stronger a Sympathy then must arise at the Sight or Idea of Sickness embitter'd by Poverty! Or, consider'd in another View, how affecting is the Condition of Poverty disabled by Sickness! This Affliction, extreme as it is, is known to be very frequent. Most Men are inclined, but few, very few in Comparison, have the Power to relieve it. Public Contributions, therefore, seem'd the most likely Means to effect what the private Bounty of Individuals could not: This gave Rise, in the present charitable Age, to Infirmarys; and the Continuance and Increase of the voluntary Subscriptions, by which they are supported, are the strongest Argument that they have answered their End. But as there are some populous Parts of the Town, which, on Account of their Distance, and the Number of their Poor, receive little Benefit from these noble Designs, it is hoped, that the Situation of this Hospital, and
its

its more extensive Use in providing for the Distresses of poor Women with Child, will recommend it to the Assistance and Contribution of those whom Humanity or Religion inspires with Benevolence.

This Hospital consists of two convenient Houses adjoining to each other, in an airy Situation. It was first instituted in *August*, 1745, for the Relief of Sick and Lane, and in *July* 1747, an additional Provision was made for the Reception of Lying-in Married Women.

The Qualification of a Governor of this Charity is an annual Subscription of Three Guineas: Which also intitles the Subscriber to recommend and have in the House, at one Time, either one Sick or Lane Patient, or one Lying-in Woman: A Subscription of Five Guineas *per Annum* intitles the Subscriber to recommend one Sick or Lane Patient, and one Lying-in Woman. A Subscription of Thirty Guineas at one Payment, constitutes the Subscriber a Governor for Life, with the last mentioned Privilege. Contributions of lesser Sums than Three Guineas *per Annum*, are thankfully received, and entitle the Contributors to recommend Sick or Lane Patients.

A Committee of the Governors (appointed Quarterly) meet at the Hospital every *Tuesday*, at Ten of the Clock, to Receive and Discharge Patients; and to transact the other necessary Business of the House, where every Governor, tho' not of the Committee, has a Right to be present, and his Attendance is received as a Favour. A Report of their Proceedings is made to the General Court held every Quarter, where the Resolutions of this Committee are approved or rejected.

The Physicians visit the Patients every *Tuesday*, *Thursday*, and *Saturday*, and on intermediate Days, when particular Cases require it. The Surgeons attend every Day.

Patients are admitted on a Letter of Recommendation from a Governor or Contributor, who may recommend In-Patients according to the Regulations above-mentioned, and may have One Out-Patient at

at a Time on the Books. And when In-Patients are recommended, and there is not Room in the House to receive them, they are put on the List to be admitted on the first Vacancy, and in the mean Time are prescribed for as Out-Patients. No Security is required for Burial. All Accidents are admitted without Recommendation, *Tuesday* being the Day appointed for the Admission of Patients, they are expected to be at the Hospital, with their Recommendations, at Ten of the Clock.

The Beds appointed for the Reception of Lying-in Women, are on a separate Floor from the Wards used for Sick and Lame. Married Women only are admitted (in the last Month of their Pregnancy) on producing an Affidavit, made before a Justice of the Peace, of the Time and Place of their Marriage, and of the Settlement of the Husband, with the Manner the said Settlement was obtained whether by Birth, Servitude, or otherwise. And that this useful Branch of the Charity, the *Midwifery-Ward*, may be made every Way beneficial, and not liable to any Objection, no Pupils will be admitted; the whole being under the Direction of Dr. *William Douglas*, Physician, and Man-Midwife.

The Hospital, (in order the more to extend the Benefit of the Charity,) having increased the Number of Beds in the *Lying-in Ward*, no Woman whatsoever who has been able to prove her Marriage, and her Husband's Settlement, so as to avoid Burthening the Parish wherein the Hospital stands, has been refused Admittance.

The Number of the Beds at present are Forty,

For Sick and Lame, In-Patients	15
Lying-in Married Women	15
Accidents	4
Servants	6

40

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The Servants of the House, are forbid to take any Gratuity of the Patients, or their Friends, on any Pretence whatsoever on Pain of Expulsion.

And that the Patients may not be destitute of any necessary Comfort in their Affliction, a Clergyman of the Church of *England*, the *Rev'd. Mr. John Peter Stebelin*, has undertaken the Kind and Charitable Office of attending the Hospital as Chaplain; by whom also the Children born there, are baptized before their Discharge.

The *Patients* of this *Hospital* are attended, without Fee or Reward by the following *Gentlemen*.

PHYSICIANS,

Dr. *Robert Sayer*,
 Dr. *John Eaton*,
 Dr. *Wm. Douglas* Physician to
 His Royal Highness the
 Prince of *Wales*,
 Dr. *Charles Morton*.

SURGEONS,

Mr. *John Villeneau*.
Pennel Hawkins, Esq; Surgeon
 to His Royal Highness
 the Prince of *Wales*.

Such Persons who are inclined to favour this Charitable Design, are, desired to send their Subscriptions, with their Names and Places of Abode, to the Weekly Committee, on *Tuesdays* in the Forenoon, or to Mr. *John Horne*, *Treasurer* in *Market-Street*, near *Newport Market* where proper Receipts will be given.

Subscriptions and *Benefactions*, are likewise taken in at Messrs. *Honywood* and *Fuller*, Bankers in *Lombard-Street*, and at Mr. *Gislingham Cooper's*, Banker in the *Strand*.

Such as chuse to be Benefactors, by their last *Will*, have the following Form of a Legacy recommended to them,

Item

Item. **I** Give and bequeath unto A. B. and C. D. the Sum of
upon Trust, and to the Intent that they
or one of them, do Pay the same to the Treasurer or Treasurers, for
the Time being, of a Society, who now call themselves the Governors of
the Middlesex Hospital, for the Reception of Sick and Lame, and Lying-
in Married Women; which said Sum of I desire
may be applied towards carrying on the Charitable Designs of the said
Society.



An Account of the Patients, admitted from the first Institution of this Hospital in August, 1745, to the 31st. of December, 1748.

Sick and	{ In-Patients	333	Lying-in	{ Women Delivered	41
Lame,	{ Out-Patients	1069	Ward,	{ Children born alive	41
		1402			

Sick and Lame Patients, admitted from the 31st. of December, 1748 to the 30th of April, 1750.

Lying-in Women admitted by the Board, from the 31st. of Decemb. 1748. to the 30th of April, 1750.

In-Patients, 172.	
Whereof have been cured	125
Relieved	17
Discharged as improper Objects	3
Discharged for Irregularity	6
Died	21
	172

Delivered, whereof Three	}	71
had Twins		
Discharged for Irregularity		4
In the House not Delivered		3
To come in when they	}	13
think proper		
		91

Out-Patients, 617.

Whereof have returned	}	464
Thanks as cured.		
Of such who have not re-	}	79
turned Thanks, tho'		
most of them believed		
to be cured,		
Relieved,		45
Incurable		11
Discharged for Irregularity		18
		617

Children born	74
Whereof have died,	2

TOTAL ADMITTED.

Sick and	{ In-Patients	505	Lying-in Women Delivered	}	112
Lame	{ Out-Patients	1686	as above		
		2191	Discharged for Irregularity		4
			In the House not Delivered		3
			To come in when they think	}	13
			proper		
					132
			Children born		115

*An Abstract of the Account of this Hospital from the 31st.
of December, 1748, to the 30th of April, 1750.*

RECEIPTS, viz.

Ballance of the last Account	} 1 10 9
Receiv'd in Subscrip- tions	} 670 10 9
BENEFACTIONS.	
Lady Betty Germaine	10 10 0
Jacob Bosanquet of <i>Hamburg, Esq;</i>	} 35 0 0
Ld. Bishop of <i>Glu-</i> <i>cester</i>	} 10 0 0
Collected at St. <i>Ann's</i> Church <i>March, 7th</i> 1748	} 13 2 0
Collected at Dinner	24 0 6
Collected at St. <i>Ann's</i> Church, <i>April 5th,</i> 1750	} 35 6 1 $\frac{1}{4}$
Collected at Dinner, (of which <i>Frazer</i> <i>Honywood Esq;</i> gave 50 Pounds.)	} 106 6 0
Benj. Mendez Da <i>Costa, Esq;</i>	} 50 0 0
Mr. John Arthur	28 7 0
By a Lady unknown	2 2 0
By Persons unknown	1 11 6
Poor's Box	5 0 9 $\frac{1}{2}$

£. 993 7 5 $\frac{1}{4}$

PAYMENTS, viz.

Housekeeping, Wash- ing, &c.	} 387 16 6
Drugs and Medicines	148 9 10 $\frac{1}{2}$
House Rent & Taxes	77 15 0
Wages and Gratuities to the Secretary, Apothecary, Ma- tron, Messenger, Nurses, menial Ser- vants, &c.	} 102 10 7 $\frac{1}{2}$
Household Furniture and Linen	} 77 8 8
Books, Stationary Ware, and Printing	} 46 17 4
Workmen's Bills for repairs	} 17 3 9
Charge of erecting an Elaboratory and U- tensils	} 23 12 3
Burying the Dead	16 08 6
Ballance in Hand	95 4 11 $\frac{1}{2}$

£. 993 7 5 $\frac{1}{4}$

N. B. When the last printed Account to the 31st. of December, 1748. was published there were outstanding Debts due from the Hospital, to the Amount of 214 l. and upwards; which have been since paid out of the Money arising by the Subscriptions and Benefactions in the above Account, as well as all other Debts to Lady Day last.

(8)

A

L I S T

OF THE

Governors and Contributors

TO THE

Middlesex Hospital.

*** The Right Hon. the Earl of NORTHUMBERLAND,*
PRESIDENT.

*** The Right Hon. Lord Viscount Trentham*

*** Sir William Beauchamp Proctor, Bart.*

*** Sir Kenrick Clayton, Bart.*

** Sir Peter Warren, Knight of the Bath*

VICE-PRESIDENTS.

A

*** Mr. John Arthur
Mr. Stephen Amiot
Mr. William Ayrey
Mr. James Ashley
Mr. Daniel Aveline
Mrs. Mary Albert

B

*** *Tho. Lord Bishop of Bristol*
*** *Jacob Bosanquet, Esq;*
* *William Bradshaw, Esq,*
* Mr. John Banks
* Mr. John Barker
* Mr. John Bennet
* Mr. James Bernardeau
* Mr. Thomas Bleff

* Mr. Paul Bouillard
 * Mr. John Briand
 * Mr. Rene Briand
 * Mr. Peter Buhet
 * Mr. John Barbot
 * Mr. Richard Ball *Surgeon*
 * Mr. Samuel Baker
 * Mr. Marven Bowles
 Ernest Barnard, *Esq;*
 Mr. William Baker
 Mr. Thomas Blakeley
 Mr. Daniel Bolton
 Mr. William Boozsher
 Mr. Edm. Bridges
 Mr. Thomas Browne
 Mr. Thomas Browne
 Mr. Hugh Biddell
 Mr. Francis Broadhead
 Mr. John Francis Bourillier
 † Mrs. Esther Booth
 † Mrs. Margaret Breydenbagh
 Lady Bolter
 Mrs. Mary Bertran
 Mrs. Sarah Hyde

C

** Lord Viscount *Chetwynd*
 *** Benj. Mendez Da Costa *Esq;*
 * William Clayton, *Esq;*
 * Mr. Richard Carter
 * Mr. Francis Chaffereau
 * Mr. Thomas Chamberlain
 * Mr. Paul Crespin
 * Mr. John Crutchfield
 * Mr. John Cox
 * Mr. John Camden

* Mr. Paul Chotard
 The Rev'd. Edward Cobden D.D.
Archdeacon of London
 The Revd. Mr. George Cantier
 Martin Clare, *Esq;*
 Mr. John Caine
 Mr. Henry Caffele
 Mr. Laurence Castle
 Mr. George Caton
 Mr. Henry Cole
 Mr. Robert Cooper
 Mr. Benj. Colborne, *Surgeon*
 Mr. John Connor
 Mr. John Cheeseman
 Mr. Daniel Conduit
 †† Lady Clayton
 † Mrs. Sarah Claxton
 Mrs. Elizabeth Chenevix
 Mrs. Jane Crow

D

** Lord Viscount *Duncannon*
 * William Douglas, M. D.
 * Mr. William Deard
 * Mr. Peter Deschamps
 * Mr. Charles Dubui
 * Mr. Peter Dexmier
 Mr. Robert Davis
 Mr. Charles Drew
 Mr. John Dove
 Mr. John Deschamps
 Mr. Bento Demaiges
 † Mrs. ——— Delme
 † Mrs. Catherine De La Place
 Miss Jane Douglas
 Mrs. Mary Dejeanes
 Mrs. ——— Defonvive

E

* John Eaton, M.D.
 Mr. John Edwards
 Mr. William Edwards
 Mr. Francis Estienne
 Mr. Samuel Eagar

F

* Mr. George Farmer
 * Mr. Roger Franks
 Capt. James Foiffac
 Mr. Edward Feline
 Mr. Samuel Foyster
 Mr. Joseph Feathers
 Mr. Joseph Francia
 Mr. Edward Fitz
 †† Lady Viscountess *Falmouth*
 † Mrs. Hester Fuller

G

* Peter Giraudeau, *Esq;*
 * Mr. John Gerard
 * Mr. Thomas Goode
 * Mr. Francis Goodge
 * Mr. William Goodge
 * Mr. Thomas Gardner
 * Mr. John Giles
 * Mr. James Goddard
 Jonathan George, *Esq;*
 Mr. Bartholomew Gelle
 Mr. John Godde, *Apothecary*
 Mr. William Griffith
 Mr. Stephen Goujon
 Mr. John Greenhead
 †† Lady Betty Germaine

† Mrs. — Garth
 † Mrs. Mary Girardot
 Mrs. Louisa Grosteste
 Miss — Goodrick

H

*** Frazer Honeywood, *Esq;*
 * Herman Heineken, *M. D.*
 * Pennel Hawkins, *Esq;* *Surgeon*
 * John Halls, *Esq;*
 * Mr. Wm. Haddon
 * Mr. John Hanet
 * Mr. John Harold
 * Mr. John Horne
 * Mr. William Hayne
 * Mr. Henry Hathwell
 * Mr. Edward Hamilton
 * Mr. Peter Hemet
 * Mr. Robert Hodgson
 * Mr. Richard Holmes
 * Mr. George Holroyd
 Gasten Harcourt, *Esq;*
 Mr. George Hanet
 Mr. Alexander Harford
 Mr. Francis Hastings
 Mr. John Harris
 Mr. James Hitchcock
 Mr. Grundey Hooper
 Mr. Samuel Huggins
 Mr. Francis Hutchins
 Mr. Andrew Hunter
 Mr. Samuel Hinds
 Mrs. Elizabeth Harper
 Miss Constant Hayes
 Mrs. Margaret Hufsey

J

- * Mr. Solomon Julliot
- * Mr. John Jurquet
- * Mr. Jos. Joyce
- Mr. Lewis Charles Juchau
- Mr. John Jackson
- Mr. William Jellico
- Mr. William Jones
- Mr. Herbert Jones
- Mr. Francis Jackson
- Mr. ——— Jackman
- Mr. Abraham Julien

K

Mr. Jacob Kruger
Mrs. Eliza. King

L

- * Sir James Lowther, *Bart.*
- * Peter Leheup, *Esq.*
- ** Mr. Stephen Le Bas
- * *The Rev. Mr. Lesturgeon*
- * Mr. Michael Lally
- * Mr. Benj. L'huile, *Surgeon*
- * Mr. Henry Long
- Mr. William Lewis
- Mr. Peter Lesturgeon
- Mr. William Lister
- Lady Parker Long

M

- ** Matthew Mills, *Esq.*
- * John Milner, *Esq.*
- * Charles Morton, *M D.*
- * Mr. Francis Maillet
- ** Mr. Abraham Maddock
- * Mr. John Malpas
- * Mr. Robert Matthews

- * Mr. John Morton
- Lomax Martin, *Esq.*
- The Rev. Mr. John James Ma-*
jendie
- Mr. William Maylin
- Mr. Gerard March
- Mr. Robert Mandeville
- Mr. Edward Marshall
- Mr. George Morrice
- Mr. Thomas Mortimer

N

- * Samuel Nicholson, *Esq.*
- * Mr. William Nicholl
- * Mr. Robert Norris
- William Nash, *Esq.*
- The Rev. Mr. Michael Nollet*
- Mr. Charles Nicholls
- Mr. John Nuttall

O

- ** *The Earl of Orford*
- Mr. John Orlequet

P

- * John Lord Bishop of Peter-
borough
- * Edward Patteson, *Esq.*
- * Mr. John Pitt, *Surgeon*
- * Mr. John Parker
- * Mr. Francis Parker
- * Mr. George Peavey
- * Mr. Lewis Perier
- * Mr. James Penny
- Frederick Pavonarius, *Esq.*
- Mr. John Packer
- Mr. Richard Paine
- Mr. Nathaniel Powell

E

† Mrs.

† Mrs. Ann Peters
 † Mrs. Gentile Petit
 Mrs. Ann Packer
 Mrs. Jane Pattison
 Mrs. ——— Phillips
 Mrs. ——— Potier
 Mrs. Mary Pratt
 Mrs. Mary Prinn

R

* Joseph Harper Reynolds, *Esq;*
 * *The Rev. Mr. Rothery*
 * Mr. John Ramel
 * Mr. Elias Regnaud
 * Mr. John Remy
 * Mr. George Restell
 * Mr. John Richards
 * Mr. Samuel Righton
 * Mr. Roe Rotheram
 Henry Reevely, *Esq;*
 Mr. Charles Raboteau
 Mr. George Read
 Mr. William Richards
 Mr. Isaac Roberts
 Mr. James Roberts
 ††† *Her Grace the Dutchess of*
 Richmond
 † *Lady Ravensworth*
 Mrs Judith Righton
 Mrs. Jane Roberts

S

* Henry De Saunieres, *Esq;*
 * Theodore Sydenham, *Esq;*
 * Robert Sayer, *M. D.*
 * Mr. James Suidre, *Apothecary*
 * Mr. John Sherman

* Mr. John Story
 * Mr. Mark Story
The Rev. Mr. John Peter Stehelin,
 M. A. and F. R. S. Chaplain
 Mr. William Sarsfield
 Mr. John Saxon, *Apothecary*
 Mr. Paul Saunders
 Mr. Robert Sherman
 Mr. Samuel Slade
 Mr. John Smith
 Mr. Samuel Spencer
 Mr. Morris Spurling
 Mr. John Stedwell
 Mr. Francis Sutton

T

*** John Thornton, *Esq;*
 * Philadelphus Taylor, *Esq;*
 * Mr. John Tribble
 * Mr. James Tanqueray, *jun.*
 * Mr. Daniel Tabart
 Mr. John Turene
 Robert Thompson, *Esq;*
The Rev. Dr. Thomas
 Mr. John Thistleton
 Mr. Francis Thompson
 Mr. ——— Thumoth

V

* Mr. John Villeneau, *Surgeon*
 * Mr. Peter Vitu
 * Mr. Nicholas Viel
 Mr. Thomas Vincent
 Mr. William Umfreville

W

* Mr. William Wacket
 * Mr. William Waite

* Mr.

* Mr. Samuel Warburton
 * Mr. Elmes Walter
 * Mr. John Whiston
 * Mr. George Wilfon
 * Mr. Moses Wilfon
 * Mr. Christopher Winch
 Thomas White, *Esq*;
 Mr. ——— Webster
 Mr. James Whittle

Mr. Thomas Wilfon
 Mr. Edward Wildgoose
 Mr. Thomas Wood
 Mr. William Wright
 Mr. William Wright

Y

The Rev. Edward Yardley, B. D.
Archdeacon of Cardigan
 Mr. John Young

Note, Those Gentlemen in the above List marked thus *** are perpetual Governors ; Those mark'd thus ** are annual Governors of Five Guineas each : Those mark'd thus * are annual Governors of Three Guineas each, and are thereby intitled to recommend *Sick and Lame Patients*, and *Lying-in Women*, according to the Regulation in the Account of the Hospital preceding this List.

Those Ladies mark'd thus ††† are Benefactors of Thirty Guineas ; and are thereby intitled to the Privileges of a perpetual Governor. Those mark'd thus †† are annual Subscribers of Five Guineas and upwards. Those mark'd thus † are annual Subscribers of Three Guineas ; and are thereby intitled to the Privileges in the above Account.



